

*What ought to be the Behaviour of Subjects in
Time of WAR.*

A

4476.2.31
2

S E R M O N

PREACH'D in the

PARISH-CHURCH

O F

St. Olave Hart-Street,

April the 11th, 1744.

B E I N G

The Day appointed for a FAST upon the Account
of the *Spanish War.*

By EDWARD ARROWSMITH, A. M.
Rector of the said Church.

Publish'd at the Request of the PARISHIONERS.

L O N D O N :

Printed for E. COMYNS, at the South Entrance of the Royal-
Exchange. M. DCC. XLIV.

It was ordered to be the business of the House of Commons
to be taken up on the 11th of May 1841.

ST. ERMON

PARISH CHURCH



St. Ermon
The Day appointed for the 11th of May 1841
of the 11th of May 1841

ST. ERMON PARISH CHURCH

Printed by the Rev. J. H. St. Ermon

LONDON:
Printed by F. & J. W. G. at the British Museum of the
Exchange, 11, Dec. 1841.

TO THE

WORTHY PARISHIONERS

OF

St. Olave Hart-Street.

AS this Sermon, which was preached before you, is now published at your Request, I have no Occasion to say any Thing more about it. The Relation I stand in to you, makes it reasonable for me to comply with any Thing of this Kind that you ask me; and that handsome Regard, with which always, but at this Time more especially, you have treated me, commands it. What Acceptance this Discourse may meet with from the World, or what Good it may do in it, I know not. But whatever That may be, This I hope, and am persuaded of, that You will act in a perfect Consistency with it, that You will always distinguish yourselves for your Religion, your Peaceableness and Submission to Government, and not contradict in your Practice, what you have been pleased so publickly to give your Approbation of.

I have nothing more to add than my Prayers for your Welfare; that you may be prosperous in this World, and at the same Time wise for the other; that the Harmony and good Understanding, which now for upwards of twenty Years hath subsisted between us, may still subsist; and that as we have from the Beginning, so we may continue to the End, to love one another: This is what I have always esteemed my Glory, and this is what will always afford Joy to,

Your faithful Friend,

and humble Servant,

E. ARROWSMITH.

2 SAM. X. ver. 12.

Be of good Courage, and let us play the Men, for our People, and for the Cities of our God; and the Lord do that which seemeth him good.

THIS is now the fifth Time, we have been called upon by Authority, with solemn Humiliation and Prayer to implore a Blessing upon his Majesty's Arms, that so he may obtain Justice, and the Performance of Treaties, to this injured Nation.

I remember in my first Discourse (for People's Minds *then* were gay, and they seemed to be but little affected with what we were engaging in) I observed to you the calamitous and progressive Nature of War, what Destruction it brought upon the Earth; and how that when once it was begun, no one could tell where it would end. We flattered ourselves *then* (and from the Appearance of Things there was some Reason to do so) that as our Cause was just, and the Enemy we had to encounter with, not a very terrible one; that as our Preparations were quicker than theirs, and we had visibly many Advantages, that the War would soon be over, that they could make no long Opposition, but Things must be brought to a speedy and an happy Conclusion. But I observed to you *then*, there was no trusting to these Appearances. — That Time might make great Alterations. — That deep and well laid Counsels might be baffled and disappointed. — Enemies might rise up we little thought of, and Evils great and many be brought upon us, which *then* we neither feared nor apprehended. —

That

That the Cloud we saw gathering, and *then* appeared no bigger than a Man's Hand, might spread and grow large, till it covered the whole Face of the Heavens, and ended in an universal Tempest.—In short, that the War which was begun in *America* might come over into *Europe*, and rage in all its Fury at our own Doors. This was what I observed to you at the Beginning of this War, and it hath been but too sadly verified since. That Nation which for many Years backward hath been the great Troubler of *Europe*, in all Probability was early at the Bottom of this Mischief, widening our Breaches with *Spain*, encouraging, if not advising them to continue the iniquitous Measures they were engaged in, and supporting them all along, though covertly at first, yet with very powerful Assistance. As new Accidents fell in, by which she might embroil others, and avail herself; she by Degrees threw off the Mask, and acted a more open Part. Upon the Death of the late Emperor, she was said to have fomented the War in *Germany*, and to have concerted measures to have deprived the Queen of *Hungary* of those hereditary Countries, which, not many Years before, she solemnly plighted her Faith, that she would guaranty to her, and her Posterity. In Consequence of this she is said to have set *Sueden* and *Muscovy* a quarreling, thereby to draw off their Attention from what she was doing, that so she might not be interrupted in bringing about her Designs. Nay, and to make the more sure Work of it, it is said, she would have persuaded the *Turk* to have been as faithless as herself, and without any Provocation to have made an Inroad into Christendom. Thus by lowering, if not ruining the House of *Austria*, and dividing her Territories into several Hands, she would have reduced *Germany* into the Form of a Province, consisting of many petty States, with one indeed stiled Emperor at their Head; but one, who should neither have had Riches nor Power to
withstand

withstand her, but who, as he was raised by her Interest, should be devoted to her Service.

To obviate such pernicious Designs, which seemed calculated to subvert the Liberties of *Europe*, this Nation stepped early in to the Defence of the Queen of *Hungary*, by which Means we have drawn out the Resentment of *France*, which before was more concealed; who now impatient of any longer Disguise, hath publicly declared by Words as well as Deeds; by a Manifesto, as well as by her late intended Invasion, that hostile Enmity she bears against us, and that her Views are not barely to do Herself Justice, as she calls it, but to ruin Us, since her avowed Design is to set the Pretender, or his Son (it makes no Matter which) upon our Throne, and thereby, if possible, to root us out from being a Free and a Protestant Nation. So that now, together with *Spain*, we have *France* likewise to contend with, and what more we may have, Time must shew.—— But these seem to be full enough for us to deal with. These Countries are large and powerful, and by the Nature of their Government, which is arbitrary and despotic, have some Advantages which freer States have not, to enable their Princes to annoy their Neighbours with greater Vigour and Dispatch. Whatever, therefore, Art or Malice, or Numbers can do, that they will do, and we may expect to be distressed, in every Way they can distress us.

This is our present Situation, and melancholy enough God knows it is. However, though our Enemies are powerful and desperately bent upon our Ruin: Yet——what then? wise and brave Men do not give Things over for lost 'till they are so. And if this Danger that looks so threatening doth but bring us to a proper Temper, to collect ourselves and stand firm, and to make the
best

best Use of the Means we have in our Power, who knows what the Event may be? This Storm may blow over as others have done, and publick Peace and Happiness again return. Wherefore, *Be of good Courage, and let us play the Men, for our People, and for the Cities of our God; and the Lord do that which seemeth him good.*

The Occasion upon which these Words were spoken, was this: *Joab*, a great Captain under King *David*, was sent to revenge an Affront which had been put upon his Master by the Children of *Ammon*; and being got into a Place from whence there was no retreating, his Enemies, who were superior to him in Number, having surrounded him on every Side, he made the best Disposition of his Troops that he could; and having settled the Order of Battle, he then harangued them in a short, but very Soldier-like Manner, *Be of good Courage, and let us play the Men, for our People, and for the Cities of our God; and the Lord do that which seemeth him good.* As if he should have said, you see the Danger which you are in, an Army numerous and powerful ready to attack you, and who visibly have many Advantages over you. But do not mind that, never regard Them, any otherwise than as it may make you take the more Heed to Yourselfes, that You behave well, and every one be sure to do his Duty. You have a good Cause, wherefore, *Be of good Courage, and play the Men, since you fight for your People and the Cities of your God.*

But here some one may be ready to say, This may be very well for Soldiers or Armies in the Field, but what is it to us who stay at Home; or how can we, who shall have no Share in the Engagements which may happen either by Sea or Land, be concerned in any Advice of this Nature: To which I answer, much every way. For
though

though we stay at home, the Success which those will have, who are employed in Service abroad, will greatly depend upon Us. Our good Behaviour will have an happy Effect upon theirs, and by the Blessing of God crown their Labours with Victory. For in vain are they brave, whether by Sea or Land; in vain will it be that they are of good *Courage*, and that they *play the Men*, if you on your Parts do not *play the Men* also: If you by your Jealousies and Fears, and Divisions, withdraw your Assistance, or by an ill-timed Frugality send it them too sparingly: Nay, if you do not strive together with them, every one in his Station, and according to his Ability, to promote the same great and good End that they do. The Body politick in this Respect is like the Body natural; each Part stands in Need of the Assistance of the other. If one is disabled, or draws back, it is a Weight upon the rest; and in Proportion to the Consequence it is of to us, unfits us for any Work of Importance. The Hands cannot do any great Matter alone, unless supported with fresh Vigour, by that which every other Member can supply. Nor will it signify any Thing that we are Strong, unless that Strength be properly kept up, and directed. And so it is in the Body politick. One Rank and Order of Men is to do one Thing, Another another Thing, and there must be a mutual Subserviency, otherwise nothing will be done well. Thus though we do not fight; we must feed and clothe, and pay those that do, and the Vigour and Bravery of their Efforts will be more or less, in Proportion to that Readiness and Zeal with which they are supplied. So much therefore depending upon those who stay at home, and there being such a Scope for them wherein to shew their *Courage*, and to *play the Men*; permit me to mention a few Instances, wherein you should now more particularly shew it, and what in our present Circumstances ought to be your Behaviour. Now that which in the

First Place, and before all Things ought to be done, is to apply yourselves heartily to God for a Blessing upon his Majesty's Arms.

Secondly, That you should preserve Unity and Concord among yourselves, and

Thirdly, That you should readily concur with our Governors in every Measure which is enter'd into for our common Safety. After which,

Fourthly, I shall set before you what strong Motives you have to engage you thus to behave.

The *first* Thing then you have to do is to apply to God, to refer yourselves and your Cause to him, and to beg a Blessing upon those Arms which are taken up in our Defence. Hither it is that we are to look, and upon him that we are to depend for Help. Success comes neither from the *East*, nor from the *West*; from the *North*, nor from the *South*; but it is God that setteth up one and pulleth down another. All Things are under his Direction and Management, and he bringeth about Events in the Manner he pleaseth. If he be propitious to us, our Affairs will prosper, we shall subdue our Enemies, and all Opposition will fall before us. But if he set his Face against us, it is not Ships nor Armies that will save us, for by Strength shall no Man prevail. God therefore being the sovereign Disposer of all Things, to him upon all Occasions, much more upon such an important Occasion as this, we should make our Supplication, shew him of our Trouble, and implore his Assistance. He is not a rigid and austere Lord, carrying Things on in necessary and relent-

relentless Ways: No, he is gentle and easy to be entreated. Even in the Midst of Judgment he will remember Mercy, his Ears are ever open to the Prayers of returning Sinners, and when they cry unto him in their Trouble, he will deliver them out of their Distress. Such Reason is there from the Power and Goodness of God on one Hand, and such Encouragement from the Prevalency of Prayer on the other, for us to apply ourselves to God right humbly, and to present our Supplications before him. Wisely therefore have our Governors appointed this solemn Day of Humiliation, and I hope hitherto it hath been as piously observed by you. We have here appeared as the People of God in ancient Times used to do; our Old Men and our Young, our Wives and our Little Ones before the Lord, and I hope it will be with the like good Success that they had, that God will be gracious to the Land, and remember his Servants. But then in order for us reasonably to expect this, and to hope that this Day's Humiliation will be acceptable to him, and such as thereby he will suffer himself to be entreated, we must not think that it is enough that we have fasted and wept, that we have offer'd up the Calves of our Lips, confess'd and bewail'd our Sins, and humbly implor'd God's Favour and Protection. For though these are fit and proper Expressions for us to make, and our Humiliation would be defective were it not to be perform'd in this solemn Manner, (this being no more than what the Honour and Justice of God may well require, as it is making the best Amends we can, for that Disservice, which by our Profaneness and Immorality, we have done his Religion in the World) yet they are no otherwise proper, no otherwise valuable, than as they are attended with that, which is supposed by them, *i. e.* Minds sincerely afflicted with the Sense of their Sins, and truly devoted to God and his Service. For if, whilst we mortify our Body, we indulge our Pride; if whilst we recount

the Nation's Sins, we forget our Own; or if whilst confessing our own Sins, we never think of leaving them: If all our good Thoughts end with the Day, and afterwards we return with the Sow that was wash'd to her wallowing in the Mire; to what Purpose is it, that we have put on this Guise of Religion, or what will such humbling profit us? People that weep for their Sins should forsake them. And if they rent their Garments, they should rent their Hearts too: Otherwise if they will not be at the Pains of doing *this*, they may spare themselves the Trouble of doing *that*. Would we then derive a Blessing from God upon Us, and our Country, we must take care that our Hearts go along with our Tongues, and that as we profess to repent, we endeavour to bring forth the Fruits of it, in an holy and unblameable Life and Conversation.

This is the first Step we are to take. We are to look up to God for Help, from whom cometh Salvation, and by a sincere Repentance we are to seek to obtain it of him. But then this is not all. In the next place we are to look down upon ourselves; to consider our own Faculties and Powers, and whatever we are able to do for ourselves, that we must do. It is to no Purpose to ask for Blessings, if we use not our own best Endeavours to obtain them. It is so in private Life; when we ask that God would give us the Things of our Need, Food to eat, and Raiment to put on, we are never supposed to mean that God would bring them to us ready prepared, but rather that he would so far prosper our Labours and Contrivances, as that we may be so happy as to procure and to enjoy them. The same Thing holds equally true for Bodies and Communities of Men. Where the Interest of all is concerned, the joint Assistance of all should be engaged; and publick Undertakings must be supported by an hearty Concurrence of the Publick. And therefore, as in the
present

present Case, where we are enter'd into a War, that is likely to try all our Strength; to their Prayers to God, all Orders of Men, according to their Abilities, should join a helping Hand, and contribute their Share to the vigorous carrying of it on. They should use all Diligence and Fidelity, and follow those Methods which Reason and Prudence shew to be most likely to bring Things to a successful Issue. This indeed would open a large Field for me to set forth how each one should act; since it would take in the *Governors* as well as the *Governed*; and Those who are to give, as well as Those who are to follow Orders. But as the upper Part of the World is what I have no Concern with, or if I had, would require a nicer Discernment, a larger Scope of Knowledge and Experience than what I can pretend to; I shall therefore pass these over, and confine myself to you, and shew what Manner of Behaviour, at such a Time as this, it becomes Persons in your Stations, and your Circumstances more especially, to distinguish yourselves by.—And the Thing I would recommend to you is, that which I mentioned as the

Second Head, That you should strive to keep Unity and Concord among yourselves. That all our Differences and Animosities, every thing that used to divide us, and set us at a distance from one another, should be given up to the Publick Good; and we like the Members of the Body, whatever Rank we are in, whether Hands or Feet, or whatever else, be at perfect Agreement with the Rest, and concur in carrying on the Business and Interest of the Whole. It is with Kingdoms as it is with Families, when once divided against themselves they cannot stand. Whilst one pulls one Way, the other another Way, Things must go ill at Home, and poorly Abroad; and the Parties, by weakening each other, must both become an easier Prey to the common Enemy. And to divide us, hath been the known Artifice of that
politick

politick Nation, which at last hath thought fit openly to declare War against us. She always had some Bone of Contention or other to throw out, to raise our Passions and inflame our Discontents, thereby to draw off our Attention from Things of more Importance, and give her the Opportunity of pushing more successfully her own Schemes. And though God in his Goodness hath hitherto preserved us from the Snares she hath laid for us, yet sometimes she hath brought us to the very Brink of Ruin, and at others, hath hindered us from making those Advantages which were fairly in our Power. There are two very remarkable Periods in the *English* History, wherein the Truth of this but too fully appears. The one was about the Middle of the last Century, when by keeping up the Differences betwixt the King and Parliament, and taking sides with both, as best served her turn, she well-nigh ruin'd *Us*: The other, at the Conclusion of the late War, when to the everlasting Disgrace of those, who were then in the Administration, after Victory upon Victory, and Losses which had brought her to the lowest Ebb, she dextrously *saved* herself, and rose up more with the Air of a Conqueror, than one that had been so shamefully vanquished. The same Arts she was so successful in then, she will no doubt use again. Whatever else she is wanting in, she is not wanting in Craft; and if she cannot carry her Points by open force, she will try at it by undermining us. This should put us upon our guard, and teach us Wisdom. Whatever Jealousies, or Dislikes, or Discontents we may have, we should suppress them, not suffering them to break us into Parties, and to deaden our Zeal for the Good of our Country. Thus united, we should appear stronger, which would be of Service to us many Ways, as it would make us carry more weight with our Friends, and be a greater Terror to our Enemies: Especially if to this were added,

Thirdly,

Thirdly, A ready and chearful Concurrence with every Measure that is advised by our Governors for the better carrying on the Affairs of the Nation. If ever an implicit Obedience to Governors is commendable, it is certainly in Times of Difficulty and Danger. The Commonwealth then is like a Ship in a Storm; and if the Passengers were all to rise up and steer, or in any other Instance to take upon them the Direction, 'tis Odds she would soon founder, or bulge upon Rocks. In like Manner is it here. The People (*i. e.* such as we) are those Passengers; and our Business, like them, is to be quiet, to keep in our Places, and to do the Duties of them, and leave the Helm to those, whose Right it is to govern it; not censuring their Management, struggling for their Power, and thrusting ourselves into things that no way belong to us; since this will do nothing but breed Confusion among ourselves, obstruct the publick Service, and bring on Disgrace and Ruin. In such Circumstances as these, nothing ought to be attended to but the common Safety. This is the Mark that every one should aim at, hither his Views should be directed, and any Thing that would divert us from it, should be discountenanced and rejected. Jealousies of our Governors, Fear of their Misconduct, and Clamours for Redress of Grievances will spoil all; and whatever may be said for them in more peaceable Times, they are nothing now but Craft and Faction, the Designs of restless wicked Men, to serve the Enemy, or themselves, or their Friends, at the Expence of their Country. This Sort of Men then we should give no Ear to, believe none of their Stories, help to carry on none of their Schemes, but keep ourselves closely attached to our Governors, believe well of them till we see Cause to the contrary, put the best Construction upon their Counsels and Measures, and clearly and heartily do all in our Power, to strengthen their Hands, till they have attain'd the glorious Ends they

they aim at, the Preservation of ourselves from an insolent incroaching Enemy, and the Restoration of Peace, and a well ballanced Liberty all over *Europe*.

In such Instances as these is it, that we should shew *our Courage*, and thus is it, that we should *play the Men*. In the *first* Place, recommend ourselves and our Cause to God, by Prayer, with a full Purpose of Amendment of Life. In the *second*, Be at Unity among ourselves; and in the *third*, Pay a ready Obedience to what our Governors require of us.—To prevail upon you to do this, one would hope there is little Reason to doubt. Since as *Englishmen* you have *your Motives*, as well as the *Jews* under *Joab* had *theirs*. And these, I had almost said, equally strong and binding. You have *your People, and the Cities of your God*.

In the *first* Place you have *your People*, *i. e.* the Laws by which you are a People, and that Liberty which is the Consequence of those Laws, to make you hearty and zealous, and unanimous in every Thing relating to the Welfare of your Country. Now the preserving of your Laws is no trifling Consideration. The Happiness of Life depends upon the Manner of a Government, and no where is this so well provided for, as by the civil Government of *England*. Of all others it is what good and wise Men would chuse to live under, since it is admirably well calculated for every one's Ease and Safety. Here are no Restraints, but what are necessary to prevent Mischief; but every one, provided he doth no Harm, may do in a manner whatever he pleaseth. No one, however Great, hath any Privilege to insult the Meanest, much less to injure and oppress him, with Impunity. For here the Laws are binding upon all Sorts of People; and the Courts are open, and they may implead
one

one another. Nor is it likely Things should be otherwise, or that they shall be subject to any Changes which may affect their Liberty or their Property. The Method of making our Laws will ever be a Reason, why they must be mild, and equitable, and as favourable to the Subject as the Ends of Government can possibly admit; since they cannot be enacted but with the Consent of those, who are chosen by, and out of, the Body of the People. This therefore must always put a Stop to any exorbitant Encroachments of the Crown, and be an insuperable Barrier for the Liberties of the Subject. This the wiser and better Sort of Men are deeply sensible of, and know how to value and esteem it. And though through Wantonness, or some worse Motive, great Outcries have been made of late, as if our Liberties were in danger, and we were going to be swallowed up by arbitrary Power; this is nothing but the Voice of Faction grown turbulent by the Lenity of the Government: and thinking Men do plainly see, that our Danger is not from thence; but that whenever we are ruin'd, it will be, not by an Increase of Power in the King, but by an Excess of Liberty in the Subject. Such and so mild is the Civil Government; and so happily may every one live under the Protection of it; which doubtless is a strong Motive for every one to exert himself in its Defence.

But this, though a great Motive, is however accompanied with a greater; you have likewise the *Cities of your God*, i. e. according to the Gloss which I shall put upon it, you have the Church of *England*, where the Doctrines of Christianity are taught, and the Worship of God prescribed with that Purity and Truth, as may well enough entitle all our Cities, wherein it is professed, to the Character of *Cities of God*. This Church you have, and this I call a greater Motive than the other; because that respects the Bodies, this the Souls

of Men. And so I am sure it would have been esteemed in former Years. Our Forefathers were a serious, religious Race of Men, and as they would have counted nothing too much to be undergone for the Sake of Christ and his Gospel, so neither would they for the Sake of the Church of *England*, which, as to its Doctrine and Worship, they thought was truly founded upon Scripture and Primitive Antiquity. What Weight this may carry with it *now*, I cannot so certainly tell. Times in this Respect are greatly alter'd for the worse, and among all Orders of Men, there appears, if not a Contempt of, yet a professed Indifferency towards, all the Publick Forms of Religion. Protestantism and Popery seem now to be little more than a Name to distinguish Men by, for as to any thing else, such as the Truth of the one, or the Falshood, the Superstition, or Idolatry of the other, we trouble ourselves very little about it. There is a strange Coldness as to all these Matters; and now that the Church serves no longer the particular worldly Views of a Party, even those who cried out the loudest for her, shew for her by their Behaviour little Regard or Esteem. 'Tis true, every now and then we see Persons express some Abhorrence against Popery; but this seems to arise more from the Mischief they apprehend it will do them, than from any true Judgment of Things, or from any flaming Love they have to any Religion of their own.—'Tis possible, however, their Coldness as to this Particular, may not be so great as it seems, and their Indifferency may be owing to other Causes. The long Calm we have enjoy'd, free from the Alarms of Danger, may have lull'd that Zeal to Sleep, which the Approaches of it may awaken. Trying Times bring many Virtues to light, which otherwise would have lain concealed, and the Friends of Religion, when obliged to exert themselves, may appear as numerous and hearty as ever. And should this Spirit revive, and should Men be desirous to be truly Christians themselves,

and

and to promote the Knowledge and Practice of Christianity in the World, I know no Method of doing it that would claim their Regard more, or any that it would become them better, earnestly to contend for, than that which is prescribed by the Church of *England*. It is an Establishment wisely contrived to bring about the great and good Ends it was design'd for. Its Way of Worship is such as no one can blame, that thoroughly understands it. Its Doctrines are pure, and agreeable to the Word of God. Its Ceremonies grave, decent, and innocent. Its Government and Liturgy truly primitive. And then that Temper and Moderation with which every thing is conducted, is what can never be too much commended. She doth not breed Men up blindfold, and teach them to think that a submissive Ignorance is one Mark of a good Catholick, and the Mother of Devotion. She doth not deny them the free Use of the Scriptures, nor confine her Liturgy to a Language only understood by the Learned. No, these, *viz.* the Scriptures and her Liturgy, are quite laid open; every one hath a ready Access to them, and they are published in our Native Tongue, that they may be read and known of all Men.

'Tis true, she claims a Power to decree Rites and Ceremonies, and likewise Authority in Matters of Faith. But this is only an Authority of *Order*, such an Authority as is proper for the Edification of her Members, and is necessary for the Preservation of her as a Christian Society. She lays no Claim to Infallibility, nor compells Men to a Conformity to her with the Terrors of Imprisonment or Death. Every one may make use of his private Judgment, and if he cannot comply with her Decisions, he may withdraw himself from under them, and serve God quietly in his own Way. And if some abuse this Liberty, and, under a Pretence of Conscience, run

into all the Wildnesses of Heresy and Schism; there is no Help for it. It shews indeed the Weakness of human Heads, or the Wickedness of human Hearts. It shews how the best Principles may be perverted to bad Purposes, but it is no Argument against the Principles themselves, nor the Manner of such a Treatment.

Such are the Motives you have to *be of good Courage and to play the Men*. You have *your People, and the Cities of your God, i. e.* as I understand them, your Laws, your Liberties, and Religion, or in other Words, your Constitution both in Church and State; than which as nothing can be more valuable, so nothing ought to be so dear to you.

And surely in Justice I ought not to omit, as a farther Motive, and that no inconsiderable One to excite your Zeal, I ought not (I say) to omit mentioning the King, who is at the Head of this Constitution, and from whom are derived to us all the Blessings of it. A King, of whom we have now had Experience for many Years: Who hath never committed one Act of Violence, nor once made Use of his Prerogative, to burden and oppress his People. In all his Reign there have been no unjust Seizures of Estates to excite the Orphans Cries, nor bloody Executions to cause the Widow's Lamentation. Whatever hath been done, hath been done in a Parliamentary Way, and all things have been carried on according to the known Laws of the Land. And though Jealousies and Fears, of I know not what Evils, have all along been blown up by artful and designing Men, yet this is very certain, the Liberty of the Subject was never carried to a greater Height in any Reign, and I wish it could be said with equal Truth, that no Subjects in any Reign ever better deserved it.

I hope this can be liable to no sinister Construction ; it is not usual with me to run into personal Encomiums of any Sort : But really at such a Time as this, it would be almost Criminal to forbear to say what Truth so notoriously authoriseth me. Especially when such an Indignity hath been offer'd to his Majesty, and such an Insult to this Nation, not only by an Invasion, but by a Design of setting a Pretender upon the Throne. Presumptuous Attempt !——What must our Enemies think of us to *dare* it ?——And what must we think of ourselves, should any one among us be so weak or so wicked as to favour it ?——Were the Design no more than a mere Change of *Persons*, yet in Gratitude to his Majesty, under whose gracious Reign we have enjoy'd, and still hope to enjoy, so many Blessings ; in regard to our Oaths, as one to whom we have sworn all faithful and true Obedience, we ought to oppose it with the utmost Detestation. Especially when in Favour of *One*, whose very *Name* till of late was not known among us ; to whom we are under no Ties either by the Laws of God or Man, and who, whenever he comes here, must come through a Sea of Blood. Thus then I say, were a Change of Persons all that was designed, yet no Man, that had any Regard for himself or his Country, would be any way engaged in it. But this is *not* all. The Cause of the Pretender always had, and still hath, Popery and Arbitrary Power tack'd to it. And the Question with respect to him, is not singly, whether he or another shall reign over us, no nor yet whether This or That Sett of Men, high or low, Whig or Tory, Court or Country, shall have the Administration of Affairs ; but whether we shall be a Free and Protestant People ; whether our Religion, Laws, and Liberties, shall be continued to us, or whether we shall for ever be deprived of them.

I know

I know this Objection hath within these few Weeks been attempted to be removed; and Stories have been spread abroad, that the Person that is now designed for us, hath been bred a *Protestant*, and professeth himself well affected that Way. But what Authority those Stories have, is not known, or if it was, are they much to be relied on. The Wiles of *France* and *Rome* are too well known for such Things to pass upon us, and if they did any thing, would tempt us rather to think that the Son hath less Honesty than the Father, since the Son denies that Faith, which yet (if he believes any) it is probable he believes. Whereas the Father was so far from disowning it, that even when he was in *Scotland*, struggling for a protestant Crown, he never was brought to give one Security in Favour of a Protestant Church.

And now my Brethren, since we have such *Motives*, as these, since we have *our People, and the Cities of our God*: Since we are so happy both in Church and State, and enjoy that Happiness in its full Extent under the gracious Protection of him, who now so worthily fills the Throne, let these Things prevail upon us, to *be of good Courage*, to shew ourselves *Men, Englishmen and Protestants*. Let us join heartily in the Duties of this Day, in confessing our Sins, and forsaking them, in praying to God for Success, and doing what is in our Power to promote it. And if we would but behave thus; if we would all be unanimous in our own Defence, and if, like *Jacob*, we thus wrestled with God in Prayer, I should hope, like him too, we should have Power, and we should prevail.

Or if not, if the Time is come, when, in the Purposes of Heaven, this Nation must fall, she that for Liberty, Laws and Religion,
is

is the Glory of the whole Earth; if the Time is come that she must fall, we should have this Comfort, that it would not be *dishonourably*. It would not be by Treachery, or Cowardice, by Faction or Corruption. But she would fall (as indeed she ought) with the Prayers and Tears, the Fortunes and Blood of all the Sons which she hath brought up; who having done their utmost in her Defence, would have the Praise of all the good Men of the present Age, and transmit their Names to latest Posterity. And though they failed of Success here, yet striving thus unto the very Death, they would be a Sort of Martyrs for their Country, and as such would receive their Crowns in the other World, and be placed on the right Hand of the Throne of God.

Wherefore *be of good Courage and play the Men*, for your King, your Laws, your Liberties and Religion. And as to the Event, leave that to God.—Do you your Duty, and let the *Lord do that which seemeth him good*.

F I N I S.

is the Glory of the whole Earth; if the Time is come that the
 talk we should have this Comfort, that it would not be
 would not be by Treachery, or Cowardice, by Faction or
 But the world fall (as indeed the ought) with the Prayers and
 the Fortunes and Blood of all the Sons which the hath brought up;
 who having done their utmost in her Defence, would have the Pains
 of all the good Men of the present Age, and transmit their Names
 to posterity. And then, if they filled of Success here, yet
 striving thus unto the very Death, they would be a Sort of Martyrs for
 their Country, and as such would receive their Crowns in the other
 World, and be placed on the right Hand of the Throne of God.

Wherefore be of good Courage and play the Man for your King
 your Laws, your Liberties. **85 EF 10** And as to their Enemies,
 leave that to God.—Do you your Duty, and let the Lord do that
 which seems him good.

F I W I S

